

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE UNIVERSALIST. POPULAR MISTAKES.

In a late article, under this head, we took occasion to notice a very general error respecting the doctrine of God's impartial grace:—viz. that it was a *new doctrine*. We attempted to show the fallacy of this trite objection to our religious faith. We pronounced it a gross mistake; and we have the vanity, if vanity it may be called, to think, that we proved the fact. Of this, however, our readers must judge.

It was stated in that article that there were other, and more important mistakes entertained by the religious community with regard to our faith; and that it was designed to bring them before our readers. And here let it be observed, and let it be remembered, that we are far from viewing the work in which we are engaged as a delightful one. We could have selected subjects of a character far more pleasing, and more congenial with our feelings—perhaps, too, of equal interest to a majority of our readers—but for reasons already given, we were constrained to adopt the path which had been marked out. Nor are we vain enough to imagine that we shall present our readers with what may be considered new, and which was never thought of before; or that we shall say things which may not have been said by others. That there were many mistakes indulged by the mass of mankind in relation to our religion, we knew; and we felt a conviction, that, to point out these errors in a candid manner, might be attended with happy results.

It is proposed, in this article to consider the following exceedingly common and popular remark. 'If Universalism be true, it is of no use to preach it.' This, or something like this, will be familiar, it is presumed, to the mind of every reader. It has been in the mouth of almost all the enemies of our faith. And the manner in which they have employed it, shows that they place great reliance on it, as a powerful argument against the doctrine of Universal salvation. It generally comes in the form of a question, in the midst, or more frequently, perhaps, at the close of a religious conversion. When they have labored, without success to disprove the doctrine of 'all God's holy prophets;' when they have exhausted all their arguments, and have seen one after another fairly met and overthrown, by the plain declarations of the unerring word; they have usually covered their retreat, by this, at best, miserable subterfuge. We have seen the smile of triumph light up the fallen countenance of an opposer, as he put the mighty question—What is the use to preach your doctrine? That is, if God has determined to bless all his rational creatures and crown them with the unfading glories of immortality—'what is the use to preach it?' Why proclaim the thrilling truth, if indeed it be a truth?

When we reflect upon the absurdity of this remark, we are half inclined to doubt whether it could ever have been made; whether we have not been under some strange delusion; whether our senses may not have deceived us;—but memory in whose book past transactions are faithfully written, assures us that it is no delusion—but reality. She can call up the occasion on which this question was gravely proposed—present all the circumstances attending it—and tell the names of the persons, whether minis-

ters or laymen, by whom it was urged. Resist this testimony we cannot. However inconsistent the question, it is the fact, that it has been often urged as a kind of argument against the truth and utility of our religious system; and by persons too, who value themselves upon their good sense, acute discrimination, and high christian attainments.

Whence, I ask, is this gross mistake? What has induced people to think, that it is no use to preach the truth? There is something strange in this matter. Is it possible that they can indulge the idea that evil will result from the diffusion of truth; or that no good will arise from it? This cannot be allowed. Whence is this mistake then? I apprehend, it comes from a false notion of the nature and design of christianity. Preaching, according to the popular belief, is designed to save the human race from endless punishment in the future state of existence. In this belief the writer of this article was educated; and so, he presumes, were most of his indulgent readers. But is it so? Did Christ come into the world to save it from endless damnation? You never read any thing like this in the Bible. You read that he came, not to condemn, but to save the world; not to save his people from endless punishment, but from their sins. Nor did you ever read in the Bible, that the Apostolic mission was designed to rescue mankind from the flames of an endless hell. But you read that they were sent to open men's eyes to turn them from darkness to light, to preach the unsearchable riches of Christ, to declare the love of God, and the gift of immortal life to every son and daughter of Adam.

Universalism knows nothing about a future endless hell. It knows that God's love is infinite, unchanging and immortal; and rejoices to behold it surrounding all creatures, in all ages, and in all worlds. It tells us that all things, in the fulness of time, will be reconciled to the Father through the mediation of our Lord Jesus Christ, when God shall be all and in all. It does not propose to save men from the wrath of their Maker in the eternal world; but from their ignorance, superstition and sin, and the consequences of these, in this life. When people say, it is no use to preach our doctrine, if all mankind are to be the recipients of immortal life, they show how little they know of the genius and spirit of christianity. They forget that *now* is the day of salvation; and that it is here, that we need the light and hopes of the gospel, and the salvation which it confers. If they will look around on society, and observe the mass of ignorance and evil which is in the world, and consider that these things can be removed only by the diffusion of truth, they will see, that, (endless misery out of the question) there is a necessity and use in preaching. They will find enough to employ all their time and talents, to improve the condition of mankind in this world. And they will find—if they will but make the experiment—that to preach to men the universal love of God, and the good things which he has prepared for them, will exert a holier and happier influence, and be of more use, than all the doctrines of wrath and terror which have ever been invented by man.

They who ask this question know little respecting the principles of our faith, or of its benign and cheering influence. Universalism aims

to do men good in this world—not in the next. It finds sin and sorrow enough in the present state, it seeks man's present improvement and happiness, it pretends not to know futurity any farther than God has revealed it, and when its eye looks beyond the dark impassable gulph, which separates time from eternity, it sees only that glorious immortality which is brought to light in the gospel. We repeat it—Universalism is the cheering guide and comforter of man, in this world. It leads him in the path of light and life. It teaches him to put his trust in God, as a Father; and to anticipate from his hand, that protection, and those blessings, which infinite goodness delights to bestow. It communicates gladness to every heart. In its light, the sons and daughters of affliction, forget their woes, and sorrow is exchanged for joy. It little becomes us to boast of our faith; but knowing as we do its preciousness, and enjoying the happiness which it communicates, we cannot remain silent and dead, while the question, 'what is the use to preach it?'—is sounding in our ears.

As well, and with as much propriety, might our opposers ask what is the use to be good, to be happy; for goodness and happiness are the legitimate fruits of our faith. It is love—love to God and to all the creatures of his power; and it works by love, and purifies the heart. We have tested its character; and with the thousands whom this doctrine has made free from the power of delusion and sin, we know it to be the power of God unto salvation to every one that believeth. It has made us joyful; inspired us with confidence in God; and filled us with the transporting hope of immortal life. We are morally certain, therefore, that were it every where diffused, its effects would be every where the same—And yet we are assailed with the question—'what is the use to preach it?' People wonder why we build houses of worship; why we incur the expense of supporting public devotion; or make any sacrifices to advance the interests of our faith? If they knew the love of God, if they knew the power of this faith, and the happiness which it communicates, they would not make this demand. If they knew these things, they would wonder why our efforts have been so feeble, our sacrifices so few, and our zeal so cold and sluggish. Nor should we blame them if they did.

Universalism ought to be preached, because it is the truth of Heaven; because it is good news and glad tidings to all people; and because a knowledge of its principles is indispensable to the moral elevation, refinement and felicity of the world. If it had been of no importance to the world, why did Jehovah preach it to Abraham under the solemnity of an oath? Why was it spoken by all the holy prophets, by the Lord Jesus and his faithful Apostles? And why was it commanded to be preached to every creature under heaven? Answer us, ye mistaken ones.

J. H. B.

FROM THE CHRISTIAN INTELLIGENCER. THE PHILOSOPHY OF FUTURE PUNISHMENT AND REWARD.

In discussions of all kinds, certain positions are assumed as true, on which to build an argument.

In writing upon any subject connected with

the Christian Religion, the existence of God, as a being of infinite wisdom and goodness, who has revealed himself to man through Jesus Christ, is always assumed as a point of doctrine which is already admitted to be true.

In writing upon the subject before us, we take this truth for granted; and also that the Gospel of Jesus Christ reveals for a truth, that God in a future state, will bestow upon all men, a blessed immortality. And by a blessed immortality, we mean a state of being, in which happiness will immediately, or eventually, immeasurably outweigh all the evils which may attend it.

We mean by a state of immortality, a mode of being bestowed upon us by the same unpurchased favor of God which gave us a being here; and that the former is bestowed like the latter, without any foresight of faith, good works or any condition performed by the creature. Again; in writing upon the subject before us, we take it for granted, that there are such things as pains and pleasures which are the consequences of our conduct. That pains and pleasures are the motives which govern our conduct. And that no man acts without a reference to the Pain or the Pleasure which he shall avoid or obtain by the act—and when we speak of being governed by motives, we speak of the regard which men have to Pain and Pleasure; and when we speak of the regard which men have to Pain and Pleasure, we speak of the regard which they have to PUNISHMENT and REWARD.

The question then comes fairly before us. Are there any Pains and Pleasures in a future state of immortal being, which result from human actions in this state, that can be made to operate upon the minds of men as motives of action?

If there are Pains and Pleasures in a future state which are the result of deeds performed in this, then it is demonstrably certain that there are future Punishments and Rewards which should be urged upon mankind as motives for the government of their conduct here.

Let us then inquire whether there be any Pains and Pleasures in a future state which are the consequence of deeds done in the body. It has been objected by some distinguished leaders among the believers in no future punishment and reward, that we ought to confine our researches to the present state, of which we know something, and not extend them to a future state of which we know nothing. Thus drawing a *cordon* around the mind, and telling us where it should search for truth and where not, has been a favorite measure with not only the Pope of Rome but of every Protestant Pope who has claimed infallibility for opinions which are irrational and unscriptural. But for ourselves we shall venture to reason upon a future state until forbidden by some higher authority.

Character, we say then, constitutes identity of spiritual being. A man is what he is, from the diligent use which he has made of his time, privileges, talents and opportunities. Or he is what he is from the abuse of time, privilege, talents and opportunity.

The consciousness of having duly improved time, privilege, talent, and opportunity, and the possession of the advantages derived therefrom, is Pleasure and therefore it is a Reward. The consciousness of having abused time, talent, privilege and opportunity, and the loss and disadvantage consequent thereon, is Pain and therefore Punishment.

If then, man must be what he is by his own industry or negligence, then, to maintain his identity, he must possess the same general traits of character when he enters a future state of being which he has found here; either in full possession of cultivated moral or intellectual powers, or destitute of them in a greater or less degree. If he enter on a future state in full

possession of cultivated moral or intellectual powers, or both, and has acquired them by his own industry, there must be a conscious satisfaction and advantages attendant. And if there be a conscious satisfaction attendant and advantages derived from it, there is Pleasure, and if Pleasure, then Reward. If he enter destitute of these things, and is conscious that he is spiritually poor, blind and naked from his own negligence, or because he preferred the body to the soul, the gratification of mere animal passions to the pursuit of wisdom and virtue, there must be a loss of satisfaction, loss of advantage, and a consciousness of evil doing. And if so then there must be Pain, and if Pain, then Punishment.

Men are conscious beings. Every man is conscious of good or evil as he is instructed to know good and evil. Every man's conscience as it is instructed of God to know right from wrong, approves or condemns him for his actions. And what is conscience? It is memory bringing our actions before the bar of our own judgment, or before the judgment seat of God in the soul, and weighing them there in the balance of justice and truth. The condemnation of conscience is Pain, and therefore Punishment. The approbation of conscience is Pleasure and therefore Reward. If then conscience in a future world, approves or condemns our conduct here, then there are future Pains and Pleasures which are the result of deeds done in the body, and if Pains and Pleasures then there is Punishment and Rewards in a future state. And there is no way to avoid this conclusion, unless we suppose a heathen Lethe to flow at the very gates of heaven which shall wash away the remembrance of every action performed on earth. But this would be annihilation, and we have already taken for granted that God will bestow future immortality upon man. If we have clearer views of right and wrong in a future state than we have here and the consequences of our conduct upon ourselves and others, (and we have every reason to suppose this will be the case) then the Pains and Pleasures will be proportionably increased. For our actions will then be comprehended in all their bearings. Memory will bring our conduct to the bar of a more enlightened judgment.

If then the recollection of good actions, of the act of memory bringing the conduct to the tribunal of an enlightened judgment, will produce Pleasure in a future state, then there is future Reward. And on the other hand if the recollection of bad actions, or the act of memory bringing our wicked deeds to the same tribunal will produce Pain, then there is future Punishment. For rewards and punishments are simply Pains and Pleasures which are the result of human actions.

But the question is asked perhaps, will the pains and pleasures which result from our conduct here, be eternal or endless? We have commonly been taught to suppose by endless punishments and rewards, a state of unremitting misery, or a state of unremitting happiness, produced by present conduct. But this is manifestly erroneous because it necessarily implies that there are no other sources of pleasure and pain in a future state than present conduct. And if it be admitted that there are other sources of pleasure and pain in a future state, than our conduct here, then it must be admitted that the doctrine of unremitting and endless rewards and punishments for the deeds of this life is an error. And if there are other sources of pleasure in a future world than those which are the legitimate effects of action here, they must be common to all, and if other sources of pain, then all must be exposed to them. If a man loses a limb it does not deprive him of enjoyments which have no necessary connexion with it, or if he enjoys good health it does not secure him from evils of other

kinds. If a man's conscience condemns him for bad deeds, the same conscience will approve him for good ones, and does not exclude from happiness or misery which has its source somewhere else.

It is true that reason and scripture both tell us that the impressions we receive in this world and the consequences of the deeds we perform will be more or less enduring and some of them for ages of ages. But the revolutions of eternity may witness good deeds performed by us which shall throw our best actions here into the shade, or almost obliterate them, and a sense of divine forgiveness and the redeeming influence of repentance and future diligence, may render the recollection of past misdeeds more and more indistinct and finally erase them so far as they are attended by painful sensations from the mind forever.

IMPORTANT QUESTIONS.

BY MISS LUCY BARNES.

Question. What is the will of God with regard to mankind?

Answer. That all men should be saved, and come unto the knowledge of the truth. 1 Tim. ii, 4. And having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Eph. i, 9, 10.

Q. Can the will of God be frustrated?

A. No. For there is no power but of God: the powers that be are ordained of God. Rom. xiii, 1. All nations before him are as nothing; and they are counted to him less than nothing and vanity. Isa. xl, 17. He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountain in scales, and the hills in a balance. Isa. xl, 12. He therefore worketh all things after the counsel of his own will. Eph. i, 11. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dan. iv, 35.

Q. For what purpose did God send his only begotten Son into the world?

A. God sent his Son to be the Savior of the world; 1 John iv, 14; to destroy the works of the devil; 1 John iii, 8; and to save that which was lost; Matt. xviii, 11; to finish transgression and make an end of sin; Dan. ix, 27; and through death, to destroy him that had the power of death, that is the devil; Heb. ii, 14; and to give eternal life to as many as the Father hath given him; John xvii, 2.

Q. How many hath the Father given him?

A. The Father loveth the Son, and hath given all things into his hand; John iii, 35. He hath given him power over all flesh; John xvii, 2. He hath said unto him, Thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Ps. ii, 8. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth; Ps. lxx, 8. Yea, all kings shall fall down before him; all nations shall serve him; Ps. lxvii, 17.

Q. What is eternal life?

A. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; John xvii, 3.

Q. Will all mankind be blessed with the knowledge of God?

A. Yes: For they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more; Heb. viii, 11, 12

Q. But Christ saith, Ye will not come unto me that ye might have life; John v. 40. Will they all ever come and receive eternal life in him?

A. Yes: For all that the Father hath given to me, shall come to me; and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will that has sent me, that of all he hath given me I should lose nothing, but should raise it up again to the last day; John vi. 37-39.

Q. Can any enjoy the kingdom of God except they are born again?

A. No: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; John iii. 3.

Q. What is the new birth?

A. Being born into the glorious liberty and spirit of the gospel; turned from darkness to light, and from the power of Satan unto God; Acts xxvi. 13. Every one that loveth is born of God; John iv. 7.

Q. Will all mankind be blessed with this new birth?

A. Yes: For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. And he will destroy in this mountain the face of the covering cast over all people; and the veil that is spread over all nations; Isa. xxv. 6, 7. And all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; Psal. xxii. 27.

Q. But will not some remain in a state of misery, to cry and groan to all eternity?

A. No: For the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it; Isa. xxv. 8.

Q. When will this be accomplished?

A. When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away; Isa. xxxv. 10.

Q. Who are the ransomed of the Lord?

A. All mankind: For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time; 1 Tim. ii. 5, 6.

Q. But will not some be punished with endless or eternal death?

A. No: For the Lord will swallow up death in victory; Isa. xxv. 8. The last enemy shall be destroyed, death; 1 Cor. xv. 26.

Q. When will death be swallowed up in victory?

A. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? 1 Cor. xv. 54 and 57.

Q. Will not some remain in a state of enmity against God, and in opposition to his will and government, and blaspheme his holy name to all eternity?

A. No: For thus saith the Lord, I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; Isa. xlv. 23, 24. And thus saith St. John the divine, Every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever; Rev. v. 13.

Q. Will all the promises ever be fulfilled?

A. Yes: For God is not a man that he should

lie, neither is he the son of man, that he should repent. Hath he said, and shall he not do it? hath he spoken, and shall he not make it good? Num. xxiii. 19.

Q. Will not the unbelief of some exclude them for ever from the enjoyment of these promises?

A. No: For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; Rom. iii. 3, 4. For God hath concluded them all in unbelief, that he might have mercy upon all; Rom. xi. 32.

Q. The scripture says, the wages of sin is death, and that death has passed upon all men, for that all have sinned, Rom. vi. 23, and v. 12. And will not the greatest part of mankind remain in this state of sin and death to all eternity?

A. No: For in thy seed, [which is Christ] shall all the families of the earth be blessed; Gen. xxviii. 14. Therefore, as by the offence of one judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; Rom. v. 13. For as in Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. 22.

Q. The law saith, Cursed is every one that continueth not in all things which are written in the book of the law to do them; Gal. iii. 10. Will not the severe curses of this law finally cut off and destroy the promises of God?

A. No: Is the law then against the promises of God? God forbid; for if there had been a law which could have given life, verily righteousness should have been by the law; and this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; Gal. iii. 21, 17.

Q. For what purpose was the law intended?

A. By the law is the knowledge of sin; Rom. iii. 20. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet; Rom. vii. 7.

Q. But did not God intend to prevent sin by this law?

A. No: For by the deeds of the law shall no flesh be justified; Rom. iii. 20. Moreover the law entered, that the offence might abound; but where sin abounded, grace did much more abound; Rom. v. 20. Now we know, that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God; Rom. iii. 19.

Q. Are there not some who are righteous in the sight of God?

A. No: For it is written There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one: their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes; Rom. iii. 10-18.

Q. But there are two characters spoken of in the Scriptures, the righteous and the wicked; Did not Christ suffer and die for the righteous?

A. No: They that be whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance; Matt. ix. 12, 13. Thus, while we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man, will one die;

Q. Is it not an erroneous, and very wicked opinion, to believe that Christ will save the ungodly?

A. No: For he that believeth on him that justifieth the ungodly, his faith is counted for righteousness; Rom. iv. 5.

Q. Will the chief of sinners be saved?

A. Yes: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; 1 Tim. i. 15.

Q. Is it right to hold forth the salvation of sinners, through faith in Christ Jesus, to every one?

A. Yes: Go ye into all the world and preach the gospel to every creature, Mark xvi. 15; which is good tidings of great joy, which shall be to all people; Luke ii. 10.

Q. But will not those who trust in themselves, that they are more righteous than others, and fancy they are the only favorites of heaven, murmur at such a doctrine, and call the preachers of it, heretics, deceivers, devils, &c?

A. Yes: For if they have found fault with the Son of God, saying, This man receiveth sinners, and eateth with them, Luke xv. 2; and Why eateth your Master with publicans and sinners, &c? Matt. ix. 11; no doubt they will continue to find fault with all those who preach the boundless grace and mercy of their Lord and Master, to poor sinners. For if they have called the Master of the house Beelzebub, how much more they of his household! Matt. x. 25.

STATEMENT OF FACTS.

At a session of the "Philadelphia Association of Universalists," held at Easton, Pa. in October last, a resolution was passed recommending the formation of a State Convention at Columbia on May 30th. A petition for the use of the Town Hall was presented to the constituted authorities, by the moderator of the session first referred to in this article. Subsequently another petition was presented, signed by more than 80, among the most respectable inhabitants of the Borough. The following is a copy:—

"To the Town Council of the Borough of Columbia:—The petition of the subscribers, inhabitants of the said borough, respectfully represents—

That as there is a number of taxable citizens of this borough, who, though not organized as a religious denomination, believe that Christ died for all men, and that there will be a final restitution of all things to a state of purity and happiness, but who are destitute of a place of worship, and therefore are willing to pay the said borough Five dollars per diem for the use of the Town Hall for two days, for the performance of religious duties and other business pertaining to the Society called Universalists. We therefore most earnestly request that the Town Hall be granted for the above named purpose. Columbia, May 28, 1832."

The above petition was presented—the prayer of the petitioners was not granted—the casting vote was given by the President of the council. A school house was obtained for the purposes named in the petition. The undersigned was appointed to have this statement of facts published in the secular papers. No other comment is offered than the following: Among the number of the petitioners are found Presbyterians, Lutherans, Methodists, Catholics, and Friends. To them we render our sincere thanks—and can assure them that no Universalist meeting house will ever be closed against any denomination of Christians. Such an instance has never occurred to our knowledge.

ABEL C. THOMAS.

NEW SOCIETY.

A new Universalist Society has lately been formed in Lansingburgh, this state. Measures are taken for the erection of a meeting house.

REFLECTIONS ON A CLOUD.

BY MISS LUCY HOOPER.

"Look above thee, youth!" said one on whose forehead the hand of time had impressed full many a wrinkle, "behold yonder cloud!"

"Wherefore?" was the reply, "what mystery is there connected with its existence that should excite my interest?"

"Even the same mystery that is connected with thine own," answered the sage: "Is it not a bright thing? Shall I tell thee what it betokens? How brilliant are its hues! Even like the hopes of thy youth! Bright dreams visit thy couch, and all thy visions of the future have as gay a pencilling as yonder cloud. But sorrowfully does the eye of age mark both, for they shall pass away! The wind shall sweep over them; those pleasant dreams are destined to flee, and like yonder cloud will melt and dissolve into thin air. Shall I tell thee more? or is thine ear tired with the harshness of truth, and doth thine heart turn from the view?"

"Not so, old man, I love the dictates of that voice which would prevent disappointment, and save sorrow in the years that come after. I see that yon cloud is beautiful; and that it shines alone."

"It is even so: but think you that when the sun comes forth, and other clouds are lighted up with the splendor of its rays, that you would gaze on that lone cloud with admiration? No! no! it would no longer shine alone; and your admiration of its beauty would no longer be exclusive. Know you the meaning of this? Go forth into the world, and you will find that genius shines not alone. Give up the hope of applause; the world will have other idols, and among the many competitors for its favor, your claims may be disregarded."

"And have you nought else to tell me?"

"Yes, my son! That cloud is far above your head, yet you behold its brightness and purity, as it pursues its wild path along the blue plain. Let it be an emblem of your thoughts, and wild as may be their path, and lofty as may be their flight, may they be as pure as that stainless cloud; may no shadow rest upon thy mind, and no foul trace mar its brilliancy."

"Father! thy words bring peace: but evening is stealing on, and the dew begins to fall around our path."

"Tis true; evening is indeed coming on, and even that may furnish you with a lesson. The cloud which you have gazed on, may also descend to the earth, and fall with the dew around our path; yet will it bring peace upon its bosom, and fall like a blessing upon the parched earth. So, however high be thy station, or however bright thy hopes, scorn not to bear the gift of charity to the lowly, disdain not to refresh with thy bounties the humble and thirsting soul. But the evening stealth on yet faster than before, look again—what discernest thou?"

"The wind bloweth fiercely, and the unstable cloud hath taken another form, and is driven about by the tempest."

"And so," was the answer, "perchance thy present feelings will pass away before the destroying blast—thy present character change, and thy thoughts of truth, and thy dreams of honor be swept away by the fierce wind of passion!"

"God grant that now thou readest wrong, old man! thy words must not be true; these things must not be so!"

The sage looked again to the spot where he had first seen the cloud; the cloud! it was now a not less thing! all the sky was taking the sombre hue of evening. "Look there," said he, "where are the tints that so lately charmed you? Faded! faded! like the hopes of my youth, and, alas! thou too soon wilt say the purposes of thine. Darkness ere long will rest on both!"

"No! no! my father, look there!" said the youth pointing upwards to a bright star which had been hidden by the cloud, but was now beaming with celestial radiance, "see a better and brighter revelation beams on us from above! The cloud that just passed was like the mists and delusions of the world, which youthful fancy clothes in fair colors, and that ride before us but to hide the bright star of true glory, the high hope of happiness beyond the grave. Let us be glad, Father, that these vanities do pass away, a better heritage shall be ours!"

The old man lifted up his eyes to heaven, they were lit with a passing radiance.

"Even so, Holy Father, for thou hast spoken it! That inheritance shall not pass away: I mourn not for the hopes of my youth; brighter prospects dawn before me; that star shall shine on my grave—that hope shall lead me to thee! I can depart in peace, yea, I know that my Redeemer liveth!"

Euterpeid.

FROM THE NEW-YORK MIRROR.

REVERIES BY NIGHT.

What a lovely night! I cannot conceive two rivals more equally invested with charms of an opposite description, than a quiet, moon-light night, and a blossomy, fragrant, rich, dewy, still morning in June. For my part, I have ever found the former more tempting to the feet, more soothing to the imagination. I am even now touched by the delicious spell. I have roamed alone over the silent pavements, admiring the depth of shadows which the long wall of buildings casts broadly and with unequal outline upon the street, and the inexpressibly charming and mellow floods of light which the moon is pouring on the opposite side, softly sleeping, like a smile, on the lovely scene. Then moonlight is so exquisite in its picturesque effects—so magical and subduing. Every thing that is touched by it, is etherealized and elevated and softened. Beautiful objects are invested with higher beauty—grandeur rises to sublimity, and sublimity oppresses the mind with a heavy weight of admiration. Whoever looks at yonder church with deep porticos, lofty columns, and high flight of steps, will perceive what I am endeavoring to describe—the wonderful character of poetry which moonlight sheds upon the images of a landscape. The shadows falling at angles across the building—the gleaming light which streams down on the whole—strike the eye and the mind with unusual force. Have you ever been in the woods by moonlight? A scene always so full of romantic picturesqueness—the old heavy knotted vines, twisted and intertwined with each other, like anacondas—the fresh roof of green-leaved branches, and the tall trees, with all their variety—the straight slender sapling, that rises like a graceful girl—the immense oaks, striking their gnarled roots far and wide, and heaving abroad their sinewy arms like giants—the old stumps—the bowers—the verdant glades—ravines—valleys and other recesses which awaken one's rapture so often, in a forest ramble; and then, peradventure, the brook—that beautiful roamer of the wood—that ever sweet and joyous daughter of the hill—leaping and singing for ever and ever in its fairy journey—taking every shape and form to please the most sportive imagination—now lapsing like liquid glass, then foaming with mimic fury—now winding with noiseless tread by emerald banks, and fringed with flowers; now bubbling on stones, now pouring in a tiny cataract, and now sleeping in a silver lake. These images, always so grateful to the imagination, become, in the mellow moonlight, positively gifted with a fairy beauty; and the rover through a wood, under a bright summer moon, must feel himself drinking in true inspiration at every step. How perfectly still; how hushed is all around, but for the

brook and the catydid, and the distant frog and tree-toad. In the shades, how mildly the floating fire-flies flash, gleaming so strangely with their moving red light in the pale moonbeams; and how the light pours itself along the carpet of the wood, marking it with various shadows, and falling through the branches and every little opening of the trees, till it is all over sprinkled with the richest and loveliest of lustre. Then the sky at night! What a wonder; what a boundless profusion of magnificence. To what a stupendous elevation it works up the mind! There is no object in all creation, accessible to human eyes, half so immense in its wonders and splendors, half so calculated to lift the soul from earth, as the moon and sky at night, when the clouds are not so many as to obscure the gaze. Reflect upon it, dear reader, when next you look upon its blue tremulous bosom. Forget the last jam, the new opera, the contemplated excursion to the country, and feel what it is which overhangs you. That azure vault is endless distance. That silver spotted circle—those gems flashing in clusters—they are worlds, habitable worlds, suns, systems, created by the same hand which moulded thy pliant limbs, and gave thee eyes to regard, and mind to wonder at them. The beautiful earth on which thou creepst, a feeble evanescent insect, is nothing to these. It might be rent apart, and with all human pride and power be in an instant destroyed, yet this same star-paved road of heaven would be shining thus still and splendid.

I never, in my life, since I can recollect, looked upon that sight without an involuntary elevation of mind. It never failed to strike me with holy awe; to overwhelm me with calm but oppressive wonder. In my lightest moments it has cast its spell on me, and touched me with sudden thought and silence, even when I have been roaming forth in mirth, with the young and lively. I remember one night at the theatre there was a riot; an unpopular performer was hissed by one party and supported by another. The house was excessively crowded, and it seemed with actual demons—such shouting, screaming, shrieking, yelling and whooping—such swearing, cursing, quarreling, and deadly blasphemous imprecations—such struggling, fighting, and diabolical passions were exhibited, that at length, wearied and disgusted, with a depressed heart and throbbing temples, half suffocated with the heated and smoky air, rendered more close and nauseous by the unusual crowd, I made my way to the saloon, and leaned from the window. The effect which the sight of the heavens had on me, I shall never forget. The deep pervading hushed stillness; the calm, holy light and order and beauty reigning there; the round moon, with a flashing diamond riding by her side, and the clusters of other large and trembling stars glimmering along that azure tide, through the slowly moving silver clouds, all combined to charm me forth from the loathsome revel within. I stole out alone, and drank in the fresh air like new wine. There was a pale light in the east before I tore myself away. Nothing is more beautiful than moonlight loneliness in a city.

SEDDLEY.

THE CHOICE OF A WIFE.

The whole secret of choosing well in matrimony may be taught in three words—explore the character. A violent love fit is always the result of ignorance; for there is not a daughter of Eve that has merit sufficient to justify romantic love, though thousands may reasonably inspire that gentle esteem which is infinitely better. A woman worshipper and a woman hater both derive their mistakes from ignorance of the female world; for if the characters of women were thoroughly understood, they would be found too good to be hated, and yet not good enough to be idolized.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JULY 14, 1832.

NOTICE.

The course of Sunday evening Lectures, proposed to be commenced to-morrow in the Orchard-street Church, will be deferred for a few weeks.

VIEWS OF THE DEITY.

It is not to be doubted that just views of God are the foundation of a genuine and lasting piety. Every thing, therefore, that tends to degrade the divine Being, to lower our conceptions of his existence and attributes, is a direct and grievous injury to religion. Considered in this light, and we believe it a proper one, what shall we say of the prevailing doctrine of the Trinity. This doctrine assumes if we understand it, as one of the chief excellencies of christianity, and as the only ground of christian hope, that Jehovah who "inhabited eternity," and whom "the heaven of heavens cannot contain," shrouded his ineffable glories in humanity, sojourned on earth for a season and at last suffered an ignominious death!! Will it be said that this is too strong an expression, that we do not represent the doctrine in the manner, and with the precise language of its advocates? In reply, we observe that we are not conscious of doing the sentiments of Trinitarians injustice. If they do not believe that Jesus Christ was the supreme God, they are not Trinitarians. If they do not believe that the second person in the Trinity suffered and died, they virtually deny their own views of the atonement. Indeed we may say that the whole popular creed turns on this grand point, viz. the incarnation and death of God. The New Divinity School in the Presbyterian church, it is true, have virtually renounced this doctrine, but it is we think, most plainly taught in the Creed to which they yet profess adherence. Thus the Presbyterian Confession of Faith says, chapter II, section 1, "There is but one only living and true God." In explaining this however it says, section 3, "In the unity of the Godhead there be three persons, of one substance, power and eternity, God the Father, God the Son and God the Holy Ghost." Again it is said, chapter VIII, section 2, "The Son of God, the second person in the Trinity, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, and all the essential properties and common infirmities thereof, yet without sin." Of this complicated being, who thus united God and man in one person it is said, section 4, "he endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died." We may be told indeed that the Godhead did not suffer, that it was only the humanity that died. If any one chooses to assume this ground, we beg him to consider how much better the atonement would be on this supposition than if Jesus Christ had been only a man, which reduces boasted Trinitarianism to nothing but a fiction; at least in its connexion with human salvation! We contend however, and believe ourselves able to prove that

the Presbyterian Confession of Faith plainly teaches that the second person of the Deity actually died. Our Methodist brethren are equally explicit. After stating the doctrine of the Trinity in unity, in much the same language as the Presbyterians, they add, "The Son of God, who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried." Now if the Godhead and manhood were united so as never to be divided, it seems to us quite plain that they were united in death!!

Such language cannot be misapprehended. Did we, however, need corroborative proof of our position, that Trinitarians believe in the death of the Deity, it might easily be found in the popular Hymns in common use among them. Watts' well-known Hymn from which we select the following verse, is quite sufficient for our present purpose.

Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker died
For man, the creature's sin.

We are fully sensible of the glory which thousands have imagined would eternally accrue to the divine Being from such condescension. But for ourselves we can find enough in the Deity to kindle both our gratitude, and love, and admiration, without beholding him doing what is at once unnecessary, absurd and impossible. We know it is often represented not only as an awful error, but a crime to doubt the absolute Divinity of Jesus Christ. We are cautioned against degrading the character of our Master. We feel that there is still greater danger of others degrading God. Whether we do not find a striking example of this in Dr. Watts', we will leave to the candid to judge.

This infant [Jesus] is the mighty God,
Come to be suckled, and ador'd;

We can scarcely conceive of a more humiliating view than is here presented of Him who dwelleth not in temples made with hands, and who will not be worshiped with men's hands as though he needed any thing. And we cannot but ask what influence such views must have upon our general religious feelings. We would not injure the sensibilities of christians who may differ from ourselves on this point of faith, but truly it appears to us a reflection on the immortality, and greatness and glory of God, to represent him in the manner in which it is often done by those who profess the highest reverence for his character. S.

REVIVAL MEASURES.

A week or two since we made extracts from the Baptist Repository of this city, reprehending some of the popular and extravagant measures adopted in modern revivals. We expressed our gratification, that even among Limitarians, these exceptionable measures were beginning to be duly appreciated. We are enabled this week to give another pointed protest, against this fanatical rant, which is copied from

the Journal and Telegraph, a Presbyterian paper, published at Albany. We, surely, may be exonerated from censure, for raising our feeble voice against measures so dishonoring to the cause of pure and vital religion---so destructive of human happiness, when those with whom they may be said to have originated, pronounce so severe a judgment upon them---when they even publicly acknowledge that language is sometimes used on these occasions, amounting "to downright blasphemy," and which they cannot conscientiously "report to their readers!"

We could most sincerely wish that no occasion existed for reprehension like that we have quoted, but so long as there evidently is cause for it, we heartily rejoice in this disposition to investigate the subject. We have that confidence in the good sense and better judgment of the great body of our Limitarian friends, to believe, that if they were only left to proper reflection, they would promptly reject much of the modern system in getting up revivals, as unscriptural in its character, and unhappy in its results. We are persuaded if it is only "weighed in the balance" by them it will "be found wanting." There may be exceptions among them. They have, no doubt, some hot-headed, ranting fanatics, who would not be content with rational and judicious measures---who *could never* be satisfied unless they were emphatically, "riding upon the whirlwind and the storm!" But with the majority, we believe it would be otherwise.

While on this subject, we cannot forbear noticing another practice, if possible, more reprehensible than all. We mean the resort to the present calamities, with which we are visited, to create an excitement on religion. Shame on the man, who, at a time when every energy of the mind is needed to nerve us to our duty, to ourselves and our fellow creatures, in meeting the pestilence among us, can seize upon that very circumstance for working up an ungovernable excitement---with appalling pictures of an endless burning hell on one side, and the Cholera on the other, to endeavor to drive people into a religion they cannot love and cherish only under the continued and uplifted lash; thereby completely enervating the mind and rendering the subjects of these excitements an easy prey to the disease with which we are surrounded. By all we can learn the practice is general, not only in the city but in the country. We have just been informed by an acquaintance, that in Peekskill an extensive use is made of it in frightening people into the church. Sorry indeed must be a religion which requires such aids in establishing its kingdom in the hearts of men. The love of God, we humbly conceive, is the constraining power to that religion which is alone worth possessing. We can find no terms of excuse for persons who will, under the garb of religion, thus sport with the happiness, and we may even say, the lives of their fellow creatures. Many we can excuse as under an honest, though blind zeal. But there are others too well informed---they *must* know better. Every measure shows concert of action, we think, and a reliance on *effect*. Particularly in reference to the efforts for a Public Fast, and the extreme

anxiety of the principal actors in this business to have it sanctioned by civil authority. Setting aside altogether the question of right with the civil power to meddle with this subject, we ask, where is the benefit of this interference? Will the sanction of the President of the United States, or of the governor of a state avail us any thing? Will it add weight and efficacy to our prayers before the throne of Almighty God? Has our Savior ever left us any example of public parade like this? On the contrary, has he not expressly by precept and example taught us to retire within the closet, (emblematical of the closet of our own hearts,) to pray, that "our Father who seeth in secret, may reward us openly." And such a fast too, as is usually observed in the religious world—where is the authority for it except in the traditions of man? We cannot better illustrate it, than in the language of the prophet, (Isa. 58,) to which the reader will please turn. "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" The answer is implied. To loose the hands of wickedness, undo heavy burdens, break every yoke, clothe the naked and feed the hungry is the acceptable fast unto the Lord. Then may we rely with confidence on his kind protecting care. How much more appropriate to the christian profession is the latter than the former; and we unhesitatingly appeal to the good sense of every reflecting person in community, whether the excellencies of christianity are not far better exhibited in a united effort to suppress or allay excitement in seasons like the present, than in reckless efforts to promote it. Let us do our duty, and indulge that confidence in our Heavenly Father, which he requires of us, and whatever may be our fate, whether in "weal or woe," we shall not have the additional ill, of insupportable apprehension, and may reasonably calculate upon a far greater immunity among dangers, with which we may be surrounded. P.

FROM THE ALBANY JOURNAL AND TELEGRAPH.
WHAT WILL THE END OF THESE THINGS BE?

It is partly with a view to justify to the Christian public the course we have taken, and still more to waken up the public mind to the dangers which threaten us, that we are induced to state two or three out of many facts in respect to what is doing in several of the western counties of this state. We state the facts precisely as they were reported to us by two excellent clergymen who reside in that region, and who declared to us that they were eye witnesses of what they stated.

One of them informed us that at a protracted meeting at which he was present, addresses were made which brought out no less than three hundred persons upon the anxious seat. A clergyman, whose name is well known in all the western part of this state, then rose, and declared to these persons, in so many words, that the Holy Ghost had done all for them that he ever would do, in having convinced them of sin; that the rest of the work they had to do for themselves, and requested that as fast as they gave their hearts to God, they would rise. Presently one arose, and another, and another, the minister meanwhile calling out, "One, two, three, thirty, forty, &c. Glory to God!" until the whole three hundred were actually upon their feet, in token of their being converted. The minister then said, "The Holy Ghost tells me now that you must all pray;" upon which the whole three hundred—men, women, and children—fell upon their knees, and commenced praying audibly at the same time. Some of the language that was used by one of the cler-

gymen was, if we understand the import of language, downright blasphemy; and that is the reason why we refrain from reporting it to our readers.

CHOLERA,
A judgment from God.

We have long observed the palpable inconsistency of which our Limitarian friends are guilty on the subject of God's judgments. When they are anxious to make out the doctrines, so all important to their systems, of a great judgment day in the future world, and subsequent endless misery, they very gravely tell us that this life is a state of *probation* and not of *retribution*. The point to be gained is obvious. If this life be a state of *punishment*, as well as *sin*, there is evidently something abhorrent as well as absurd in the idea of another judgment and punishment in the future life. Hence the frequent efforts to convince mankind that this world is only a state of *probation*, while the next is a corresponding state of *retribution*. Now mark the contradiction. The moment any calamity, pestilence or famine, befalls mankind, and especially when visiting our own borders, the story is changed. This world ceases to be a state of simple *probation*, and we hear of nothing but the *judgment of God, the judgment of Heaven for our private or national sins*!! Now we ask our Limitarian friends to be consistent. If they believe this world to be only a state of *probation*, in which we are forming characters for eternity, and which are to be decided at a judgment day after the resurrection, let them assert it, not merely when it will subserve their party purposes, but constantly. Why speak of the judgments of God here on earth? Why accuse the Deity of anticipating the retributions of eternity?

Our attention has been called to this subject by circumstances which have accompanied the appearance in our country of the much dreaded and fatal cholera. Those who have hitherto generally contended earnestly that men are to be rewarded in the life to come for their deeds in this, and who have been almost angry with Universalists because they believe that "God judgeth in the earth," and with the Preacher, that "the righteous are recompensed in the earth, much more the wicked and the sinner," are now becoming quite zealous in the very sentiments of Universalism, and you see in every Limitarian paper, and hear from every Limitarian pulpit, the great truth, too long forgotten and despised, that "*God's judgments are abroad in the land.*" Now we wish to ask such persons candidly whether, if the Cholera be a judgment from God, all other diseases and indeed providences, be they good or bad, are not likewise? We would ask them also to reflect whether, if these things be granted, they are not in conscience bound to throw aside utterly and forever the wretched and immoral dogma—contradicted by every day's experience, by the word of God, by every court of justice on earth—that *this world is only a state of probation*. If the Cholera be a judgment from God for our sins either against the laws of nature or revelation, let it be so understood, and let it be impressed upon the public mind. Let the intemperate be admonished to break off their intemperance, the vicious their vices. Let the sinful of all ranks and classes be informed, and if possible persuaded, of the truth that retribution, just and inevitable, ever awaits the transgressor, that they need not look so far as a future world to find the dealings of a righteous Providence, whose eye never slumbers nor sleeps, and whose judgments are ever visiting the iniquities of his people. Let them be fully apprised of the real evils that forever attend the vicious, evils which are as manifest as the sun at noon day, but waste not time in declaiming imaginary terrors and punishments in a world of which the wicked know little, and care less.

Let us not be misunderstood as asserting that the Cholera is a special judgment of God. This is not our province. "God knoweth," and perhaps he alone. We know, and are satisfied in knowing, that "God reigneth in the earth," and that all his judgments are good and just, because He is so. S.

'SPECIMENS OF LIMITARIAN ARGUMENT.'

It will be recollected that in our 31st No. we copied under the above head, two very pretty stories from our friends the Advocate and Journal and the Baptist Repository. Br. Skinner, of the Utica Magazine, in his incredulity, offered the very handsome reward of \$100 to any individual who should prove them true. The other day we were called upon by the Rev. C. C. P. Crosby, Publisher and Editor of the Baptist Repository, to ascertain if he should be entitled to \$50 provided he proved true the story published in his paper. Will Br. Skinner have the goodness to inform us. Say yes, Br. Skinner, do. We are anxious to see the proof. Eds.

CHRISTIAN VISITANT.

We acknowledge the receipt of the third number of this useful Tract. The subject of it is the Bible doctrine concerning Hell, by Br. W. I. Reese, in which the words *Sheol, Hades, Gehenna*, and *Tartarus*, rendered Hell in the Scriptures, are critically examined. Our friends should be supplied with this Pamphlet. It not only contains useful information for themselves, but is an excellent and cheap article for distribution. As Universalists we rely on individual exertion in spreading a knowledge of our peculiar tenets. We have no over-grown monied associations—no TRACT SOCIETIES—we want none. For simple unadorned truth needs no labored or concerted measures in its support, and here may be said to lie the great secret of our rapid increase as a denomination. While Limitarians, with all their concert of action for years—with their endless variety of arts and contrivances in proselyting and raising money, can hardly keep pace with us. We urge our friends, then, to subscribe to this work. We have a supply of Nos. 1, 2, and 3, and shall be extremely happy to furnish any one that may want. P.

CENTRAL ASSOCIATION.

This body convened at Burlington Flats, on Wednesday 6th of June. Br. J. Potter, Moderator, and Br. J. M'Connell, Clerk. The Association conferred ordination on Br. Joshua Britton Jr. and granted Letters of Fellowship to Br. John Gregory. The first Universalist Society in Lebanon, Madison Co. this state was admitted into fellowship. Five Sermons were delivered by Brs. J. Freeman, O. Roberts, S. W. Fuller, S. R. Smith and D. Skinner. The Circular letter is by Br. W. Bullard, which we have not room to insert this week. The next meeting of the Association will be held at East Hamilton.

Our brother Editors to the east have committed an error in regard to the name of the individual announced in our Paper some months since, as having been formerly a preacher in the New Light order, but had become a Universalist. His name is not "Asher A. Martin," as our friends to the east have published it, but ASHER A. DAVIS. Br. Davis wishes the error corrected.—*Sen. and Star.*

ANOTHER LABORER.

We learn by the last Gospel Anchor "that Br. John M. Austin, who has lately preached with much acceptance both in Troy and Albany, has determined to devote his time exclusively to the ministry of reconciliation."

The Green Mountain Association, noticed in our last, admitted one Society into fellowship; conferred Ordination on Br. Ammi Bond, of North Bennington, Vt. and Br. J. C. Newell, of Stephentown, N. Y. and granted Letters of Fellowship to Brs. Elijah Bump, of Shaftsbury and Calvin Hollister, of Pawlet, Vt. A resolution was passed approving of the Universalist Expositor, and urging Societies and individuals to renewed exertion in obtaining patronage for it.

FROM THE INDEPENDENT MESSENGER.

CONTENTMENT.

Few are possessed of that amiable virtue—a contented mind. Men are ever dissatisfied with what they have, and are continually pressing forward and grasping at something higher, beyond their reach. The poor man complains of poverty, and the rich man is not contented even with his bags of gold; something or other is the matter with all—it is either too hot or too cold; now it is too dry, and next there is too much rain; it seems to be a matter of course to grumble all the time, and find fault that nothing suits us. People may be in a comfortable situation, surrounded with all the necessities and conveniences of life, and yet they desire more. They may arrive at affluence, and all the luxuries and elegances will not add any more to their satisfaction than when in humble walks. It must be contentment then that we must choose as a near friend; this will sweeten every thing; the poor man, contented, is made happy—the rich man to use his wealth for the best purposes. We have an example of this as of every other virtue, from Christ. He was contented with his father's will. When in his agony and most severe times of trial, he did not complain, but said 'father, if it please thee, let this cup pass from me;' but he submitted, and acquiesced in his father's will. We do not doubt that he could have averted the troubles that fell upon him, by his divine power—that power that cast out devils, raised the dead, and cured the sick and lame; but it was his wish to be subservient to his father, that he might set us an example.

The poor man inspired by that divine example, may enjoy his frugal meal in his humble cottage, with as much happiness as the king his costly viands and sumptuous banquet in his magnificent palace. If he can get the comforts or even the necessities of life, he is satisfied, he considers that these will do him as much good as the greatest dainties, because the former refresh and invigorate him, while the latter but weaken and enervate him; his poverty he cares not for, his hope is beyond this scene of trial. Earth presents no scene which is without its troubles. His trust then is in heaven. You may take all else from him, but you cannot deprive him of his faith in this eternal blessing.

It is a mistaken notion that the richer a person is, the more advantage for happiness he has and consequently the more contented he will be: this is the feeling of those who are uneasy, and when in a low situation they hanker after a higher, thinking that will give them all they desire; but when they arrive there, if they ever happen to, they find themselves farther from the object of their pursuit, than when they first started. This then, should induce us to be content with every thing in our situation in life: not that we should calmly lay down in idleness and sloth, or tamely submit when our rights are encroached upon, but we should do our duty, be industrious, good citizens; and if there is no chance of altering our situation for the better, to be contented with it; for that divine example never meant that we should always adhere to a low and mean walk in life, if the means of raising ourselves were within our reach, for indeed it would be our duty to do it; but that in what-

ever walk providence has placed us, therewith to be content, and not to make ourselves unhappy when there is no chance of doing better.

FROM THE PIONEER AND VISITOR.

CIRCULAR LETTER.

To all the believers in impartial grace, the Pennsylvania Convention of Universalists, send the christian salutation.

Brethren—Under the smiles of Providence, we were permitted to assemble in Columbia, for divine worship, and for the adoption of measures to advance our holy cause. The most perfect harmony prevailed in all the deliberations of the council, and the best attention was paid to the preached word. And we doubt not, but great good will arise from this meeting. We feel the more confident of this, in consequence of the course pursued by our religious enemies. Their withholding the town hall, was contrary to the established customs of the place; and their stoning the house in which we worshipped, was somewhat uncommon, though similar circumstances have occurred in different ages and countries. We feel exceedingly sorry to record an event of this kind, because it is such a disgrace to human nature, and to the religion of Jesus; and because it savours so much of that spirit, which cried, *crucify him! crucify him!* and which has been the cause of so many bloody persecutions. And in view of it we are led to reflect on what would be our wretched fate, were not this a land of liberty. O Lord! preserve the rights of thy people! graciously guard their liberties.

Did our opposers profess to be Mahomedans, the case would be different. Then they might consistently come out against us with swords and stones; but professing to be disciples of Jesus, of him whose kingdom was not of this world, who forbid his disciples to fight, their conduct appears strangely inconsistent. Whether they are like those, who shut up the kingdom of heaven against men, who would neither go in themselves, nor suffer those that were entering to go in, or whether they merit the appellation of scribes and pharisees, we shall not pretend to say; but this much we will say, that their scorn cannot discourage us, nor their madness alarm us, nor their carnal weapons enfeeble us. We know that truth is mighty and will prevail, that the Lord will defend and prosper those, and those only, who take the shield of faith, and the sword of the spirit. And we feel, that our enemies may as well struggle against the chariot wheels of the morning, or attempt to change the courses of the streams, as to be victorious in contending with carnal weapons.

Let this then be a striking lesson to us, to treat all with kindness and respect, to use no violent measures in aiding our cause; let us remember that David killed Goliath with a smooth stone, that Jesus prayed for his enemies; and that we are required by our religion to forgive those who trespass against us. If we cultivate this spirit, though we sow in tears, we shall reap in joy, and the handful of corn which is in the earth, shall flourish like the grass of the field. We shall go on and prosper, and grow in grace, and in the knowledge of the truth, which may God in mercy grant. By order of the council,

OTIS A. SKINNER, Clerk.

SIGNS OF THE TIMES.

By letters, communications, pamphlets, received from various parts, it appears there is at the present time great dissatisfaction, turmoils, and shakings among most of the sects in our own country, as if the words quoted by the Apostle, Heb. xiii. 26, were about to be fulfilled, viz: "Yet once more I shake not the earth only, but the heaven." The shaking here alluded to, we are told, is preparatory to the "removing of those things that are shaken, as of things that

are made, that those things which cannot be shaken may remain." It is therefore no doubt right, and in the order of Providence, that this should take place; for much there is to be removed to make room for that which is substantially right. During this state of things, however we are called to great watchfulness, and a close examination of our own spirit, as well as the course we are following, lest we be drawn away from the right path, and become perverted and led into a wrong spirit, by the powerful influences and operations which are now going on in the world and which have only begun.

Reformer.

DIED.

In Carlisle, Lorain County, Ohio, Miss Mary Ann Kelsey, aged 23 years, daughter of Asabel F. Kelsey, formerly from Berlin, Conn. She was a dutiful child, a loving and beloved sister, respected by her numerous acquaintances; and her death much lamented by all who knew her.

She bore a painful and protracted illness of nearly four months, with Christian patience and resignation rarely if ever equalled. With respect to her religious views, it is sufficient to say, she was reared a Universalist; early instructed in the belief of the Gospel of the grace of God, which bringeth salvation to all men, as manifested in Christ Jesus, to take away the sin of the world; and in the belief of this glorious truth, she enjoyed that support—that hope and consolation, that was an anchor to her soul sure and steadfast. She was fully sensible of her situation. She doubtless had, in common with all mankind, a desire to live; but often expressed a willingness to die and leave this world where pain and sorrow are mixed with all our joys. She had no fears. She believed God was good to all, and that she should go to a better world. Sometime previous to her sickness, she was in Elyria, at which time a four days' meeting took place, and some of her religious friends wishing to make her a subject of the excitement, visited her, embraced her in their arms and wept over her, and, such was the sympathy of her nature, that she wept on seeing them in such distress, but she said she never wept from the least fear or alarm; but told them freely she was willing to trust herself in the hands of her Maker. In her sickness, and after all hope of her recovery seemed to be given up, alluding to this circumstance, she said, that all which they did or said, had no effect to alter her mind in the least. She felt a pleasing satisfaction that she had no terrific imaginations to torment or afflict her mind, in addition to her sickness and bodily pain. She was remarkably calm and composed, said she had not a doubt of the goodness of God. Her rest in the Lord seemed to be glorious. Death was disarmed of its terrors, plucked of its sting, and without a desponding doubt or fear, she fell asleep. And thanks be to God, who has given her a victory over sin and death through Jesus Christ our Lord.—*Mag. & Advocate.*

RELIGIOUS NOTICE.

Br. B. B. HALLOCK will preach at Peekskill, Sunday, July 29.

UNION WARD MEETINGS.

The Union Meetings of the 7th, 10th, 11th, and 13th Ward Universalist Societies were adjourned last Wednesday evening without day, in consequence of the prevailing sickness and the general impression that evening air should be avoided as far as possible. Notice of their re-commencement will be given through this Paper and from the Desk of the Orchard-street Church.

ORCHARD-STREET CHURCH.

Two services only will be held in the Orchard-street Church to-morrow, one at half past 10 o'clock, and the other at 4. The evening discourse will be dispensed with for the present.

FOR THE CHRISTIAN MESSENGER.

THE REST.

When tired of all the worldly cares
That on our pathway crowd,
And o'er the wreck of smitten joys,
The fainting heart is bow'd—
When friends long-cherish'd, from our side
Are stricken one by one,
And vainly waits the listening ear
For voices that are gone—

Where shall the drooping spirit turn,
In this its hour of need?
Where shall the kindly prop be found,
To stay the broken reed?
Say shall we seek the wreath of fame,
Of glory, for relief.
Or seek in hope's delusive dream,
A solace for our grief?

Alas! within the wreath are hid
The blightings of decay,
And from our path the forms of hope,
Like shadows flee away.
Vain were it then, to trust, or lean
On aught by earth possess'd
Oh let the 'Rock of Ages' be
Our everlasting rest!

C. M. S.

TO A CHILD EMBRACING HIS MOTHER.

Love thy mother, little one!
Kiss and clasp her neck again;
Hereafter she may have a son
Will kiss and clasp her neck in vain,
Love thy mother, little one!

Gaze upon her living eyes,
And mirror back her love for thee;
Hereafter thou may'st shudder sighs
To meet them when they cannot see,
Gaze upon her living eyes!

Press her lips the while they glow
With love that they have often told;
Hereafter thou may'st press in wo,
And kiss them till thine own are cold,
Press her lips the while they glow!

Oh! revere her raven hair!
Although it be not silver grey,
Too early Death, led on by care,
May snatch, save one dear lock away,
Oh! revere her raven hair!

Pray for her at eve and morn,
That Heaven may long the stroke defer,
For thou may'st live the hour forlorn,
When thou wilt ask to die with her,
Pray for her at eve and morn.

MORAL INFLUENCE OF CHRISTIANITY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to every virtue. No man perhaps is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with a fearful crash, sink into hopeless ruin, were the idea of a Supreme Being, accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance—that all their improvements perish forever at death; that the weak have no guardian, and the poor no avenger; that an oath is unheard in Heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend—that this brief life is every thing to us and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow?

We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe that were the sun

quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty and principle, would be mocked and spurned, as unmeaning sound. A sordid self-interest would supplant every other feeling; and man would become, in fact, what the theory of Atheism declares him to be, a companion for the brutes.

Collet's Relics of Literature.

MIDNIGHT.

The clock is striking twelve. How finely the full tones sweep past through the air, as if they would take up your thought and carry it miles away to the very friend you are thinking of at the moment. The sentinel at the fort heard the clock, and the 'first scholar' looked up from his fluxions at Cambridge, and walked to the window to cool his strained eyes as the vibration reached him, and the sleepless maniac at Charlestown, turned his insane gaze alike and listened to the twelve solemn strokes with habitual attention.—How many haunts of wretchedness hidden from human eye, in the depths of human hearts, have these cold vibrations reached while they are dying so carelessly on our ears? What tales might they tell of secret misery, sickness unwatched, and preying sorrow, and fear, and care, and the thousand bitter cankers that lie and feed at the very heart strings, beyond all reach of medicine, perhaps of sympathy. Many a wife sits watching with a broken heart for her husband's step—many a mother for her child's; many a venturesome merchant lies haunted by fears of shipwreck and fire, many an undetected defaulter fancies voices at the door, many a young girl just finding out that love is only a heaviness and a fear, muses bitterly over the caprice of a moment or an unmeaning trifle. And these are the only watchers—for the happy are asleep—save perhaps the bride on her daintily wrought pillow murmuring in a low tone to the ear that will soon tire of its monotony—or the fervent poet building up his dream into the sky, with his eyes straining into the darkness, and his pulse mounting with the leaping freedom of an angel's, forgetful that the world will trample out his fiery spirit to ashes, and laugh to scorn the fine work of his towering fancy.

MUSIC OF THE MORNING.

"It is not more poetry to talk of the 'voices of summer.' It is the day time of the year, and its myriad influences are audibly at work. Even by night, you may lay your ear on the ground, and hear that faintest of the murmurs sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lap of nature; the deep hush is so very solemn. By and by, however, the birds are all up, and the peculiar holiness of the hour declines. But what a world of music does the sun shine on! The deep lowing of the cattle blending in with the capricious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the undertones of a choir, and the voices of man, heard in the distance over all, like a singer among instruments, giving them meaning and language! And then, if your ear be delicate, you have minded how all these sounds grew softer and sweeter, as the exhalations of dew floated up and the vibrations loosened in the thin air."

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, Wholesale and Retail. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in the undertaking. Among the Books that may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

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P. PRICE.

New-York, May 26, 1822.

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